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THE

CHIEF END;

OR

THE GREAT BUSINESS

OF

TIME AND ETERNITY.

Written for the Massachusetts Sabbath School Society, and revised by the Committee of Publication.

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1843.

Depos'd. June 30th 1843.
Recorded Vol. 18, P. 199

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PREFACE.

The author of this little book has, for some time, pursued in his own family the good old practice of sitting down with the children on Sabbath evenings, to a catechetical exercise; and after hearing them repeat a portion of the *Shorter Catechism*, he has taken up one or two of the answers and made them the subjects of familiar conversation. This exercise has been found instructive and interesting to the older members of the family; and the interest which the children have taken in it has suggested the plan of a series of small books, founded on the Shorter Catechism, in the shape of family conversations. It is not pretended that the conversations detailed are in every respect identical with those alluded to; but only that these conversations have been taken as a model. The names are of course fictitious. Should this volume meet with encouragement, the author intends to add others, from time to time, as by the help of the Lord, he shall be able.

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THE CHIEF END.

CHAPTER I.

SOME ACCOUNT OF THE SHORTER CATECHISM.

Mr. and Mrs. Lovejoy used to sit down with their children, Sabbath evenings, and talk of God and the things of religion. Generally, the children would repeat the Shorter Catechism, or a portion of it; and then, they would take up one or two answers at a time, and talk about their meaning, and show how the doctrines, taught in them, were proved by Scripture. In these conversations, every one was at liberty to give his opinion, or to ask questions; and all spoke with perfect freedom. It was a delightful season to the children;

for they were fond of talking with their parents, and they found the subjects treated of in the Catechism, more interesting than any thing they met with during the week; although they required much thought and study. Young people are fond of trying their strength; and so they take great delight in those sports, which require much bodily exercise. This is all well; for their bodies are strengthened and invigorated by it. So with the mind. It is strengthened and invigorated by exercise. And, when once they get a taste of those things which require great effort of mind, they love to exercise their intellectual powers upon them.

Mr. Lovejoy's children became so fond of this catechetical exercise, that they continued to attend it, after they were grown up, so long as they remained at home with their parents; and, as long as they live, they will look back to these seasons as the most delightful passages in their history. On one of these occasions, little *Chloe* was the first to speak, for she had been thinking

of several things, which she wished to have explained. I wish I could persuade all children to follow her example, and to think much, so as always to have some interesting question to ask their parents or Sabbath school teachers, when they talk with them.

Chloe. Father, who made the *Shorter Catechism?* I was thinking about it this morning, when I had my Bible and my Catechism in my hand. You have often told me that the Bible was the word of God. Is the Catechism the word of God too?

Father. No, my child; if you will look at the third answer, you will see that the Catechism says the word of God is contained in the Scriptures of the Old and New Testaments.

"But, why do we study it, then?" said Matthew. "If it is not the word of God, and we have no rule of faith and practice but that, why should we study the Catechism, as though that were a rule?"

Father. We do not study it *as a rule;* but we believe it contains a good summary

of the doctrines and duties taught in the word of God. We do not consider it as of any *authority*, except as we prove it by the Bible.

Matthew. Would it not be better for us to study the Bible itself, and get our opinions directly from that ?

Father. We ought to study the Bible, and receive no opinion but what we find supported by the Bible. Still, it is a good thing to have an outline of the system of doctrines, taught in the Bible, in our minds, with a knowledge of those passages of Scripture which prove them. The Bible is a large book, and to know all that it teaches requires much study. It is of great use, therefore, for us to avail ourselves of what learned and pious men have done, in drawing out the truths of the Bible, and stating them in order, so that we can see their relations one to another, and their agreement with each other. We need not fear of being led into error, by this means, if we only compare every thing with the Scrip-

tures, and see that we receive nothing which is not taught in the word of God. When we have thoroughly studied such a statement of doctrines and duties, as that taught in the Shorter Catechism, we shall be much better qualified to study the Bible; just as you find yourself prepared to read books of history, after you have studied a little abridgment containing the outlines of the history of the world from the creation.

Chloe. Father, you have not told us who made the Catechism.

Father. No, my dear; but I have not forgotten your question. The Shorter Catechism was prepared by the Westminster Assembly of Divines. Mary, as you have lately been reading the history of England, you may tell us about the Westminster Assembly.

Mary. In the year 1643, during the reign of Charles I., king of England, the Parliament called an Assembly of ministers, with some learned and pious laymen, to advise them with regard to some further

reformation of the church of England. This Assembly met in the chapel of Henry VIII., in Westminster Abbey, and were, therefore, called the "Westminster Assembly." There were nearly seventy members of this Assembly;* and the General Assembly of the church of Scotland sent four ministers, who took part in the proceedings of the Assembly. They prepared a confession of Faith and two Catechisms, which were adopted by the Parliament of England.

Father. Mr. Baxter, the author of the "Saints' Rest," who lived at the time of the meeting of this Assembly, says: "They were men of eminent learning, godliness, and ministerial abilities and fidelity. And, being not worthy to be one of them myself, I may the more fully speak the truth, which I know, even in the face of malice and envy; that, as far as I am able to judge by the information of history and by any other evidence, the Christian world, since the days of the Apostles, never had a Syn-

* Neal says, 69.

od of more excellent divines than this Synod and the Synod of Dort." The Confession of Faith and Catechisms, which they prepared, were a fair expression of the religious views of the Reformers, and of the reformed churches generally, of that day; though there are some points, which would probably have been somewhat differently stated by some of the divines of that day. Mr. Baxter himself says, "Some words in their Catechism, I wish had been more clear." The Confession and Catechisms of the Westminster Assembly were also adopted by the General Assembly of the church of Scotland, in which they have ever since been used. The people of Scotland teach the Shorter Catechism to their children, with the proof texts, which all are required to commit to memory. The same practice used to prevail in New-England, and I hope, it may again become general. When I was a boy, the Shorter Catechism used to be repeated in the Common schools, on Saturday afternoons;

and now, in many parts of the country, the minister meets the children several times a year, to instruct them in the Catechism.

Matthew. But, father, do you not think that the attention, that is now given to the study of the Bible in the Sabbath school, supplies the place of the Catechism, so that we may now very well give it up.

Father. You will perceive, my son, that I have already answered your question *in part*, while showing the advantage of Catechetical instruction. But, as you have brought it into comparison with the Sabbath school, I have a few things more to say about it. The direct study of the Bible, as now pursued in the Sabbath school, has some advantages over the old-fashioned plan of teaching catechisms. One is, that it brings us directly to the *fountain*, where we can drink the water of life as it bubbles up from the living spring; instead of dipping it out of the brook that runs from the fountain. Another advantage is, that questions

are asked without the answer being given, so that those who use them, must study and think much to obtain the answers. This is a good exercise of the mind, and the learner will profit much more by the information he receives, because he is compelled to think in order to obtain it. Still, the Catechism has some advantages over this. I know not how I can better illustrate what I mean, than by referring to our visit to Boston.

Sarah. O, father, I should like to hear about that; I was so delighted when you took us to Boston, and we all went up to the top of the State house, and then came down and went all about the streets,—and we saw so many fine things.

Father. Well, our visit to Boston, to see the city, and the fine things it contains, was, in some respects, very much like the study of divine truth, in the two ways of which we have been speaking. Going on the State house, to see the whole city at one view, is like studying the Catechism; and

going round the streets, to give it a closer and more particular examination, is like studying the Bible as we do in the Sabbath school. When we were on the State house, we got a general impression of the whole city, and of the location of the different streets, public buildings and other interesting objects. But we could not see any of these objects very distinctly, so as to examine them minutely. But, when we went through the streets, we got a nearer view of every thing, and could see objects distinctly. Still, we found use for the knowledge which we obtained on the top of the State house, to give locality to these objects. If we had gone round the streets first, we should have been bewildered by seeing so many things, and not being able to tell what part of the city they were in. Besides, we should have been in danger of getting lost, for want of a knowledge of the points of compass and marks of locality to enable us to tell, at any time, where we were.

Luke. O yes, father; I remember, at one time, when some of us strayed away from you, we did not know where we were, till presently we came to one of the churches, which we had seen from the State house, and by this, we discovered where we were, and found out our way.

Father. So, when we are studying divine truth, we want something to give us this general impression of the *great system of truth*, revealed in the Bible; so that, when we study a portion of the word of God, which relates to one particular truth or doctrine, we may know to what part of the system it belongs, and what its relations are to other parts. For want of this, many people get bewildered and lost, being carried about by every wind of doctrine; and they wander about in a maze, going round and round, like a person that is lost. But, if their minds had first been furnished with an outline of religious truth, such as that contained in the Shorter Catechism, they might have been able to detect the error

before they got entangled with it: just as Luke says, he discovered where he was, by the steeple which he saw while on the State house.

Mary. I see it now. We want both. We want the Catechism as a sort of *guide;* and then, we can study the Bible itself with much more profit.

Father. That is it, my daughter. And, I think, some provision ought to be made in every congregation to study it. If no better plan can be adopted, it ought to be taken up occasionally, and thoroughly studied in the Sabbath school.

Luke. Why is our Catechism called the *Shorter* Catechism? It is a very *long* one, I think.

Father. It is called the "*Shorter Catechism,*" to distinguish it from another, prepared by the same Assembly, which is more full, and which is called the "*Larger Catechism.*"

CHAPTER II.

THE CHIEF END OF MAN.

THE next Sabbath evening after the conversation in Mr. Lovejoy's family, about the Shorter Catechism and the Westminster Assembly, when they had repeated the Catechism, it was proposed that they should take up each answer by itself, and make it the subject of conversation, till they all understood its meaning; and little Chloe was called upon to repeat the answer to the first question, "What is the chief end of man?"

Chloe. "Man's chief end is to glorify God and enjoy him for ever."

Father. Well, which of you can tell what is meant by *man?*

Mary. When we say *man*, we mean all mankind, young and old, male and female. When we say *a man*, we mean some one man, but not any one in particular. When

we say *the man*, we mean some one man, in distinction from all others.

Father. Very well. Now let us think a little about the person here introduced. What is a *man?* Whence did he come, and whither is he going? Do you see that little bush over by the fence yonder?

Chloe. O yes, father, I see it.

Matthew. I saw it, three years ago, when it was just sprouting out of the ground, from the little acorn.

Father. Now, look a little further on, and what do you see?

Luke. O, there is a great oak tree, father. Matthew and I were measuring it the other day, and we found it six feet around, just above the roots.

Father. Well, that tree once sprung up from a little acorn, like the bush yonder. At first, it was a little twig, and then, it grew to be a bush. It has now been growing a great many years, increasing in size all the time, till now it is a great tree. But it has not done growing. It increases in

size, now, every year, a great deal more than it did when it was a little bush. The little bush has been growing three years; but it is not yet an inch around it. But this great tree increases in size, all the way up to its limbs, nearly three quarters of an inch, every year. So, you see, the larger it grows, the faster it increases in size. So it is with man. At first, he is a feeble, helpless infant, like thė little, slender twig that grew up from the acorn. Then, he grows up to be a child, like the little bush; and soon, he becomes a youth, like the sapling, or young tree; and at last, a full-grown man, like the tall, stately oak. But here the resemblance ceases, as to the *body*, but not as to the *soul* of man. The body becomes stationary and grows no more. But not so the soul. It has only begun to grow. Like the tree, its capacities increase more and more, and faster and faster, every year. But here, again, the resemblance ceases. The tree, though it may live many ages, will, at length, come to its growth,

decay, and return to the dust out of which it grew. In order to complete the resemblance, we must make the tree immortal, and clothe it with perpetual green, and imagine it growing and increasing in size more and more, and with greater rapidity, as the years roll on. Can you calculate how large this tree would be, in a thousand years?

Luke. O, it would be a wonderful tree, I think.

Father. But, what is a thousand years, compared with eternity? The soul of man will go on, increasing in capacity, for ever and ever; and the larger its growth, the more rapid will be its increase. When he has gone on for ages, increasing in capacity, at a rapidly increasing rate, he will have but just begun to be. But, he will never come to a stand. Never, either in time or eternity, will he come to a point, where there is no more to learn, or, no more to enjoy. He will be making an endless progress towards God, yet there will always remain

an infinite distance between. The inquiry in the first question of the Catechism is, concerning the *chief end* of such a being as this. My dear Chloe, can you tell what is meant by *end*, in the answer you repeated?

Chloe. Why, father, *end* means *the end of any thing*, don't it?

Father. When you go over through the lane, to your uncle Joseph's, what is your object? What do you go there for?

Chloe. To see my cousin Lucy.

Father. Well; that is your *end*—the thing you have in view in going up the lane. This is what the word means here. It is what man was made for, and what he ought to live for. Luke, my son, you may tell what is meant by *chief.*

Luke. *Chief* means first or highest. I was reading in the Bible about the priests; and some of them were called *chief* priests, because they were set over the rest.

Father. Mary, can you tell the difference between a *chief end* and any other end?

Mary. A *chief end* is the thing to be

chiefly sought. But other ends, of less consequence, may be sought without interfering with the chief end. When Chloe goes over to see cousin Lucy, I see her, as she trips along the lane, reaching out her hand and picking the berries that grow on the bushes by the side of the wall. Her *chief* end is, to visit cousin Lucy; but picking berries is another end, that she can pursue without interfering with that.

Mother. This is sometimes illustrated by a journey which a man undertakes, on important business for another, which is to be done at the end of the journey. His *chief end* is, to do the business on which he was sent. But, while on the way, he may read, or talk with his fellow-passengers, or write letters, without any hinderance to the great object he has in view, which is his *chief* end. So, while we make it our chief end to glorify God and enjoy him forever, we may be engaged in providing for our own support, and in seeking innocent enjoyment in the things of this world.

The pursuit of these *subordinate* ends does not interfere with the *chief* end, unless we give them the chief place in our minds.

Father. But, in all these things, we ought to have an eye to the glory of God, and to the everlasting enjoyment of him in the world to come.

Chloe. What is it to *glorify God*, father?

Father. *Glory* means honor and praise, or those qualities which deserve praise and honor. When applied to God, it means the Divine Majesty, including all the attributes of God which render him worthy of adoration and praise. In this sense, the glory of God is complete, and nothing can be added to it; for he is infinite in all his perfections. To glorify God, therefore, cannot mean to increase his essential glory, but only to *manifest*, or show forth his glory to intelligent creatures.

Luke. What is meant by *enjoy him forever?*

Father. To *enjoy God*, in the sense in

which the words are here used, is, to have all our enjoyment center in him; to make him the chief object of our desires, delight, and affection; and to seek our happiness in obeying and loving him, and in communing with him. David expresses it in these words: "Whom have I in heaven but thee? And there is none on earth that I desire besides thee." An old writer thus describes it: "The delight and satisfaction of the reasonable soul, in its union with God in Christ, as the greatest and highest good, with an actual rejoicing in what is for his honor and glory." *Forever* means *eternity;* and the idea is, that we must prefer eternity to time; and to seek the eternal enjoyment of God as the chief good.

Matthew. Why are the glorifying and enjoying of God connected together as one chief end?

Father. Because they cannot be separated from each other. The enjoyment of God can be secured in no other way than by living to his glory; and we shall be cer-

tain of enjoying him, if we so live. All true enjoyment comes from God, and centers in him. The soul can be satisfied with nothing short of God. And now, Matthew, I should like to have you show the *ground* of our *obligation* to make the glorifying and enjoying of God our chief end.

Matthew. I think this obligation arises from creation. "It is he that hath made us, and not we ourselves." "The Lord hath made all things for himself." When we make any thing, we think we have a claim upon it, to employ it for our own use. As God has made us, he has a claim upon us to live for him.

Father. Yes, that is one ground of this obligation; and it is founded on a principle generally adopted among men: *Creation gives original right to the thing created.* When a man invents a useful machine, his right to it, by virtue of invention, is acknowledged and secured to him by a *patent* from the government; and every body else is forbidden to use his invention without

his consent. This principle seems to be taught by the light of nature; for the child that makes a plaything for himself, will claim it as his own, with the significant "*I made it*," as sufficient to establish his right to it. Yet, *creation*, in these instances, must be understood in a subordinate sense. *Creation*, strictly speaking, is to *originate existence;* and this belongs to God only. When we speak of creatures making any thing, we only mean that they have *changed the form* of certain things already made—they have made them out of materials furnished to their hands by the Creator. But God made all things of nothing. He has a right to us, therefore, because he has created us; and he has declared that he made us for the end specified in the answer to the first question of the Catechism. We ought to live unto God, because he has created us. Existence is a blessing. It is a pleasure *to be*. We ought, therefore, to be grateful to God that he has made us. But, when we live to ourselves, and give

not God the glory due to him, we rob him of that to which he has an original right.

Mary. I think we are also under obligation to live for God, from the fact that he preserves us. He "holdeth our soul in life;" and "his tender mercies are over all his works." Therefore, he has a claim upon us, to devote the life which he preserves to his glory, and to make him our chief good.

Father. Yes, my daughter; our entire dependence upon God, is of itself a sufficient ground of obligation to devote ourselves to his service. This, also, is a principle on which men act. As the child is dependent on his parents for every thing, the parent has an undisputed claim upon him for his services; so that children are obliged to serve their parents till they are of age, and capable of taking care of themselves. But we are constantly dependent upon God for every thing. Our breath is in his hand, and underneath us are the "everlasting arms." As David expresses it: "The eyes of all wait upon thee, and

thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing." "These all wait upon thee. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust." If we could see the care that God takes of us every moment—if we could see his hand underneath us, to keep us from sinking back to nothing again—if we could see his arm stretched out to protect, defend, and supply us, we should be so tenderly affected with a sense of his goodness, and of our own ingratitude, that we could not refrain from weeping tears of penitence, and devoting ourselves, with our whole hearts, to his service. But all these things are as real and true as if we saw them with our bodily eyes.

Luke. I can think of another, father. God has redeemed us. I have a verse here, in Corinthians, which says, "For ye are

bought with a price: therefore glorify God, in your body and in your spirit, which are God's." I know what this price was. The apostle Peter says that we were not redeemed with corruptible things, as of silver and gold, but with the precious blood of Christ.

Father. True; as God has given his dearly beloved Son to redeem us, he certainly has the highest possible claim upon us to live to his glory, and to seek our enjoyment in him.

Mother. I think this ought deeply and tenderly to affect us; and it ought to lead us to "live not unto ourselves, but unto him which died for us." If one of you, my children, should fall into the river, and, just as you were drowning, a kind-hearted man should plunge into the water and save your life at the risk of his own, you would feel very grateful to him.

Mary. Yes; and I should think I could never do enough for him, to repay him for his kindness.

Mother. But, Jesus saw us lying under the heavy curse of God's law, which we had broken, and which condemned us to eternal death. He had pity on us, and gave himself for us, to redeem us from the curse of the law. Certainly, then, we ought to live to him, and not to ourselves.

Father. All the things which have been mentioned show God's entire propriety in us, and claim over us, as expressed by the apostle Paul: "For, whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's." But there is another claim which he has upon us, independent of all these. *As God*, he is the center of all being, and entitled to the service and homage of the universe. We are bound to glorify him, *because he is God.* On this ground, also, we are bound to make him the center of all our happiness, because he is the chief good. And this obligation is greatly increased by the *character of God.* He possesses all perfection, in

an infinite degree. He is therefore deserving of all honor and glory, from all the beings in the universe; and as these perfections render him infinitely lovely, so they lay us under infinite obligations to love him, to delight in him, and to make him the object of our highest enjoyment.

Sarah. Well, father, *how* are we to glorify God? What must we *do*, to glorify him?

Father. We have had a long conversation this evening; and I think we must reserve this for another time. And now, if you will all think of Sarah's question, and each one have something to say in answer to it, we shall have an interesting conversation the next time.

CHAPTER III.

HOW TO GLORIFY GOD.

The next Sabbath evening was looked forward to with deep interest; for all the family had become much interested in the question which was to be discussed. Having seen what obligations they were under to glorify God, they were anxious to know what they must do, to glorify him. So, when the time came, they were all ready, with an expression of anxious waiting upon their countenances. Mr. Lovejoy began the conversation, by remarking in general, that we are bound to glorify God with our *whole being*—to make his glory the great end of our existence; requesting the rest of the family to point out some particular ways in which we may glorify him.

Mother. We glorify God, when his moral image is formed in our hearts. Man was created in the image of God; but he lost

that image in the fall. In regeneration, the image of God begins to be restored; for Christians are said to "put on the new man, which, after God, is created in righteousness and true holiness." And, when the image of God is restored to us, he is glorified, as the sun is glorified by the shining of the moon.

Luke. How is that, mother? I do not see how the sun is glorified by the moon.

Mother. The moon shines not from its own light. The sun shines upon the moon, and the light of the sun is reflected on us by the moon. Thus the moon shows forth the splendor and glory of the sun. So, whatever there is in the Christian's heart and life that is godlike, shows forth the glory of God; for it is not of himself. He only reflects the light of God's grace, which shines into his heart. Christ says, "Herein is my Father glorified, that ye bear much fruit;" and Paul, in Galatians, shows what we are to understand by bearing fruit. "The fruit of the spirit," says he, "is love,

joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these graces exist in our hearts, and when the dispositions which flow from them are exhibited in our lives, we glorify God, who is the Author of them.

Matthew. Another way in which we may glorify God, is, by *obedience to his will;* for, by obeying him, we acknowledge his right to supreme dominion over all creatures, which is one thing in which his glory consists.

Mother. This may be illustrated by the case of parents and children. When children obey their parents, and submit to their authority, they honor their father and mother; but, if turbulent and ungovernable, they disgrace their parents. So God is honored and glorified, by the submission and obedience of his creatures; while he is dishonored by their disobedience, transgression, and rebellion.

Father. We may likewise glorify God by *worship and veneration;* for we thus ac-

knowledge him *as our God*, which is to show forth his glory. We glorify him, also, by *praising* him; for by it we acknowledge and set forth his infinite perfections. "Whoso offereth praise, glorifieth God." So, likewise, by *confessing our sins*, we glorify his justice.

Mary. I remember a good illustration of this, father. Before the children of Israel took Jericho, the city was laid under a curse, and the Lord commanded them not to take any of the spoil to themselves. But Achan disregarded the command; and when he saw a wedge of gold and a goodly Babylonish garment, he coveted them, and took them and hid them under his tent. On account of this transgression, the Lord left their armies to fall before the men of Ai. But, when Achan's sin was found out, Joshua called upon him to *give glory to the Lord his God*, and make confession unto him.

Mother. Yes, my daughter; when we confess our sins, we acknowledge the jus-

tice of God in punishing sin; and this is to the praise and glory of his justice. But they dishonor God, who refuse to confess their sins, and who will not acknowledge that they deserve the punishment with which God has threatened sinners; for, by this, they accuse him of injustice.

Matthew. Yes, mother; I was talking with a young man, who said he did not think God would be just to punish him for ever. I told him that he was a sinner against God; and that endless punishment was no more than one sin deserved, because it was committed against the infinite God. But he said he did not see what he had done that was so bad, that he should deserve to be eternally miserable. I was shocked with the dishonor which he cast upon God, by such speeches.

Mother. We glorify God, likewise, by the exercise of faith. Abraham was "strong in faith, giving glory to God." A man is honored, by putting confidence in his word, or dishonored, when his word is

doubted. And, there is no point on which people are more sensitive than this. So, God is honored and glorified, when we have confidence in his word; and there is nothing of which he is more jealous than the honor of his word, and no sin which he has punished with more dreadful severity than the sin of unbelief.

Father. But God is especially honored and glorified, when we exercise faith in Christ. The redemption of lost man, by the obedience, sufferings, and death of the Son of God, is the *great wonder*, which God has set before the Universe, in his dealings with mankind. It is this in which all his gracious designs towards man do centre. Faith in Christ glorifies all the attributes of God, because they are all displayed in the work of Redemption. His mercy is honored in the salvation of sinners; his justice, and truth were honored when he "bore our sins in his own body on the tree;" and his wisdom and power were glorified, in contriving and executing such a glorious

scheme. Here, "mercy and truth are met together — righteousness and peace have kissed each other." All the attributes of God are here exhibited in glorious harmony. His wisdom, justice, truth, and faithfulness are concentrated upon the cross of Christ. Here are infinite wisdom, and power, vindicating the claims of infinite truth and faithfulness, while they unite with infinite goodness, in the exercise of mercy. Here is compassion for the guilty, infinitely intense, united with stern, inflexible justice. Here is a complete and perfect display of the holiness of God. What stronger exhibition could there be of God's holy abhorrence of sin, than was made when the sword of Divine Justice fell upon his only begotten Son; who had, of his own accord taken the sinner's place? Could there have been a more vivid display of his regard for justice and truth — for eternal rectitude? And could there have been a more touching exhibition of that love,

which is stronger than death? The apostle Paul thinks it scarcely possible that any person could be found, who would be willing to die for a *righteous* man—one who had done no more than to give to every man his due. But, possibly, he thinks, for a *good* man—one whose deeds of benevolence had endeared him to multitudes, whom he had befriended—for such a man some one might be found who would even dare to die. "But *God* commendeth his love to us, in that, while we were yet sinners, Christ died for us." Here is the spot around which the redeemed soul loves to linger and gaze on the "beauty of holiness." To him it is ever new, and the more he gazes, the more glorious it appears. To *believe in Christ*, then, is to glorify God in the highest degree; but to disbelieve, and to reject Christ, as all unconverted persons do, is to dishonor God in respect to the most glorious display which he has made of himself, and to pour contempt on all his attributes.

Mary. Then I should think we could do nothing so much to the glory of God, after having first given ourselves to him, as to make known the gospel of his beloved Son to others, so that they also may believe in Jesus.

Mother. True; and by whatever means we make known the name and perfections of God to others, so that he appears glorious in their eyes, we glorify him; and many of those to whom this display of his perfections is made are led also to glorify him.

Luke. Then I suppose it is for the glory of God, to give our money to the Missionary Society, is it not, mother?

Mother. Yes, my son; and so is every other benevolent effort for the spread of the gospel and the salvation of men; for God is glorified on earth just in proportion as men are brought to fear, love, adore, and obey him; and they dishonor God who oppose or neglect to support the benevo-

lent efforts which are making to send the gospel to all men; for they practically say it is of no consequence whether the name and perfections of God are known and acknowledged or not; or, whether he is obeyed or not.

Father. But, in general, we are to glorify God in all we do, by doing every thing with an eye to his glory. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." When about our daily employments, we may glorify God by keeping before our minds a sense of his presence, and by doing every thing *as a duty we owe to God.* And this will keep us from sin; for it will lead us to examine every thing we do beforehand, to see whether it is a duty to God, and for his glory. To live with an eye thus constantly to his glory, is, to "be in the fear of God all the day long."

Mother. I think it is time for us to close our conversation this evening.

Father. Yes, I see it is. I wish you all to think much of this conversation, and next Sabbath evening, each one have some reflections of your own, to show how this subject ought to affect our feelings and conduct.

CHAPTER IV.

CONCLUDING REMARKS.

THE next Sabbath evening, as the family were assembled, Mr. Lovejoy called their attention to the charge he had given them the Sabbath before, and intimated that he should expect to hear from each one, respecting the thoughts which had occupied their minds during the week.

Matthew, the eldest son, began by remarking, that as God is glorified by the extension of true religion in the world, and the greater part of the world have no

knowledge of the true God and the way of salvation, he thought we ought to make it the chief business of life to make known the gospel and bring others to embrace it.

To this sentiment Mr. Lovejoy gave his hearty approval. Many people, he said, make it their principal business to get as much of this world as they possibly can while they live, as though riches were the chief good. They busy themselves in scraping together a heap of dust for the wind to blow away, while careless of their own and others' souls and the glory of God. Selfishness and covetousness are inconsistent with supreme devotion to God. This world is a revolted province of God's kingdom. Here he has made a most glorious display of his infinite love and compassion, in opening the way for his rebellious creatures to return to him, and be received into his favor. This is called the establishment of his kingdom or reign upon earth. He is glorified in proportion as this king-

dom is promoted. Christ enjoins upon us to "seek first the kingdom of God and his righteousness;" and this we have seen that we are under infinite obligation to do. Therefore we ought to consecrate ourselves entirely to his service, and to lay ourselves out to do all we possibly can to establish the reign of Christ on earth, in the hearts of all men.

Mary. I think, if we live for this world, we do not answer the end of our being. "Man's chief end is to glorify God and enjoy him *for ever*." But, if we live to this world, we prefer the enjoyment of its pleasures and pursuits for a little season, to the glory of God, and the enjoyment of his favor and presence *for ever*. But what profit will it be to us, if we gain the whole world, and lose our souls?

Father. True: all natural or unrenewed men live in the constant violation of the highest obligations. The prophet Hosea complained of Israel that he was "an empty vine, bringing forth fruit *unto him-*

self." So all that are in their natural state bring forth fruit unto themselves; and so far are they from seeking their chief enjoyment in God, that their hearts are full of enmity against him.

Mother. All true enjoyment, both in time and in eternity, comes from supreme devotion to God. Nothing else can bring the soul into intimate communion with him; and as he is the chief good, no one can have any true happiness, who does not delight in thinking of his glorious perfections and receiving expressions of his favor. We are dependent upon God for every thing; and how can we have any true enjoyment, while we refuse to yield up ourselves to him who alone can make us truly happy? God is the source of all good, the fountain of all felicity. If we forsake the "fountain of living waters," and go to "broken cisterns," can we find water? All the pleasure which worldly-minded people enjoy is deceitful and vain. It is like Job's friends, who he said had dealt "deceitfully

as a brook." In Arabia, the country where Job lived, there is very little water, except in the rainy season, when the few streams, which are nearly dry the rest of the year, overflow; and the people try to save as much of it as they can in their cisterns; but often they rise suddenly, and rush on so furiously as to carry every thing before them; and so, where they expected a blessing, they find a curse. So it is often with worldly pleasure. The desires which call for gratification are as impetuous as the torrent that rushes from the mountain, in the time of a freshet; and the gratification of them promises as much enjoyment as the overflowing streams to the thirsty Arabs; but, instead of happiness, "destruction and misery are in their ways."

Father. But, sometimes the traveler in the sandy desert comes to a brook, and follows it along with the delightful prospect of having "a stream of water in the desert" to cheer him on his way. But, after he has followed it a little way, suddenly it

disappears, and loses itself in the sand. It was a "deceitful brook." So it is, with those milder forms of pleasure, with which people amuse themselves, and think they are happy; as well as all the enjoyments which are expected to arise from the good things of this life without God. Young people look forward with delightful anticipations to some future time, when they expect to be surrounded with the comforts and enjoyments of this life, and be happy. But, when they forget God in them, and look for their enjoyment in these things alone, they find them like the "deceitful brook."

Mary. O, father! I have seen something very much like what you have been describing. When I was visiting at uncle William's, I used to go out in the morning, to the top of a hill, where I could see the country for a great distance around, in order to enjoy the beauty of the prospect, and see the glory of the rising sun. As I gazed upon the beautiful landscape, and beheld the dew-drops, like so many gems, spark-

ling in the rays of the morning sun, and listened to the sweet music of the birds, I seemed lost in a kind of pleasing rapture; and I lingered unconsciously, till the sun was high. Then waking from my day-dream, my eyes rested, as I thought, upon the placid bosom of a lovely lake. It never occurred to me that I had been there before, and had never seen it; but, while I was feasting my eyes with the scene, suddenly I discovered that it was an illusion. My beautiful lake was nothing but a *mist*, or *fog*, which, as the sun gathered strength had settled down in the valley; and the rays of the sun shining upon it from above, gave it the appearance of a beautiful sheet of water.

Father. Just so unsubstantial and illusive is all the happiness to be derived from this world alone, without God. All the fancied enjoyment, of which God is not the ultimate object, is equally deceitful.

Mary. I have conversed with many of my companions, who have chosen God for

their portion, and they all say that they have experienced greater happiness in one hour's enjoyment of God, than all they ever enjoyed in the pleasures of this world. They say there was always a *worm at the root* of all the worldly pleasure they ever enjoyed.

Mother. I believe this is true of all who have felt the love of God shed abroad in their hearts. Religion is not gloomy; for the objects which it presents before the mind are the most glorious that can be thought of. Mrs. Eleanor Emerson, speaking of the time when she first knew the Lord, says, "O that I could communicate to thoughtless, pleasure-seeking youth, the sublime happiness I enjoyed. Not all the combined variety of juvenile varieties, not all the honors of an applauding world, could bear the weight of a feather, in competition with my exceeding joy." And Mrs. Edwards, (who seems to have realized in her life, the idea contained in the first answer of the catechism,) lived for a long

time in the enjoyment of a "sweet peace and serenity of soul, without a cloud to interrupt it; a continual rejoicing in all the works of nature and Providence; a wonderful access to God by prayer, sensibly conversing with him, as much as if God were here on earth; frequent, plain, sensible, and immediate answers to prayer; all tears wiped away; all former troubles and sorrows of life forgotten, except sorrow for sin; doing every thing for God's glory, with a continual and uninterrupted cheerfulness, peace and joy."

Father. President Edwards also speaks of the sweet delight in God and divine things, in which he had lived much of his life. "There seemed to be," he says, "as it were a calm, beautiful appearance of divine glory in almost every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds and blue sky; in the grass, flowers, and trees; in the water, and all nature." Da-

vid Brainard, likewise, speaks of a wonderful view which he had of the glory of God, at which he stood still, wondered, and admired. "My soul," he says, "rejoiced with joy unspeakable to see such a God, such a glorious Divine Being; and I was inwardly pleased and satisfied that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him." At another time, he says, "My soul felt and tasted that the Lord is gracious; that he is the supreme good, the only soul-satisfying happiness; that he is a complete, sufficient, and almighty portion." Dr. Payson, speaking of one of those seasons of communion with God, which were common to him through life, says, "O how infinitely lovely did God in Christ appear! I saw, I felt, that God was mine and I was his, and was unspeakably happy. Now, I enjoyed communion with God. He shone sweetly upon me, and I

reflected back his beams in fervent, admiring, adoring love." James B. Taylor says, in relation to a season of religious enjoyment, such as he frequently experienced, "All was calm and tranquil, silent, solemn —and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him." "O the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation." These are only a few among a "great cloud of witnesses," who testify to the fact that the *enjoyment* of God is the highest happiness. And this agrees with the Scriptures. David and Paul rejoiced in the Lord, and called upon others to rejoice and "glory in his holy name." Often does the "sweet singer of Israel" declare that the Lord is his portion and chief delight. "Thou art my portion, O my God." "Whom have I in heaven but thee? and there is none on earth that I desire besides thee."

Mary. I have found here, in the life of a poor servant girl, a sweet passage, which, it seems to me, gives a most delightful example of daily living according to the first answer in the catechism; and it shows what happiness such a life is capable of giving, even in the most unfavorable circumstances. She says, "As soon as I wake in the morning, I throw myself into the arms of my Heavenly Friend, as a child into the arms of his father. I rise with a design to serve and please him. I fall upon my knees in his holy presence, and speak to him, as if I really saw him with my bodily eyes. I give myself up wholly to him, and desire him to fulfil all his holy will in me, and that he would not suffer me that day to do the least thing which might be offensive to him. I love and praise him as much as my affairs permit; and I have God always in my heart, as well when I am about my business, which I do in obedience to his will, as when I retire on purpose to pray to him. This he

himself has taught me, that whatever I do out of real love to him is a real prayer. As I dress myself, he shows me that his love supplies me with raiment. And when I go about my business, even then doth he not forsake me, nor I him, but he converses with me, and I with him; yea, I am then as much united to him as when I am at my prayers. O how sweet is all labor and toil in such company! Nothing but the body is at work. My heart is filled with peace in the sweet communion I entertain with God."

Mother. One of the most precious considerations respecting the *enjoyment of God*, is, that it most abounds, when other sources of enjoyment fail. God is ever with his people in their trials. This is the language of his promises to such as have taken him for their supreme and eternal portion.—"This saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." That he is our God and Saviour is here taken as a sufficient reason why he should do these things for us.

Matthew. Here is another promise, which shows that those who take God for their portion, and seek their enjoyment in him, shall not be moved with the troubles and difficulties of life: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Father. In the same chapter there is an expression of pious feeling, in view of God's judgments, which shows that nothing can disturb the soul that rests in God: "In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the re-

membrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me, will I seek thee early; for, when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

Mary. Here is an example of this feeling. The prophet Habakkuk says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord,I will joy in the God of my salvation."

Mother. And here is another. Paul and Silas, though smarting with wounds which they had received the day before, and lying in a gloomy dungeon, with their feet fast in the stocks, yet their enjoyment in God was not in the least diminished, but was rather heightened, so that they could not contain themselves; and in the dead of night, when all around them were locked

in slumber, the prison rang with their triumphant songs of praise.

Father. Perhaps no man ever suffered more from hardship and persecution than the apostle Paul; yet, his joy in God was always triumphant; and he says, "I reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." And the same thing was exemplified in the "noble army of martyrs." While enduring all the tortures which could be invented by their inhuman tormentors, the presence and the enjoyment of God seemed to raise them above all, and enable them to rejoice in him, even while their flesh was consuming at the stake. And so it is now, in the most trying scenes of the Christian's life, he can say, "My flesh and heart faileth: but God

is the strength of my heart, and my portion for ever."

Mother. Yes, truly, this has been experienced by multitudes, in the last trying hour, when the soul is about leaving its tenement of clay. The dying christian can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." It is then that they find the promise true, "He will swallow up death in victory."

Father. There is something terrible, in the dissolution of this clay tenement which we inhabit, and the separation of soul and body, from which nature shrinks; and yet, such as have chosen God for their portion while in health, and sought their happiness in him, now find that, while every other source of enjoyment has fled, their happiness in God is increasing, as they draw nearer to him. And often, their souls are so full of God and his love, that the pain of dying is scarcely felt. It was so with the

martyr Stephen, when he looked up into heaven, and saw Jesus sitting on the right hand of God, he could cheerfully commit his soul to him, amid the rage of the Jews, as they were hurling their missiles at his defenceless head. So it was with the martyrs who followed him, in the early ages of the church. But, such scenes were not confined to the days of martyrdom. Wherever there are true Christians, there it may be said in truth, "Mark the perfect man, and behold the upright; for the end of that man is peace."

Mary. I have just been reading an account of the death of a young lady, which has interested me much. She was timid, retiring, and very little known; but she had been sorely afflicted. When on the bed of death, the writer says, "Her mind possessed a uniform serenity, undisturbed with fears, doubts, or cares. Every thing seemed right to her submissive temper. It was enough that her heavenly Father appointed it to be so. For many weeks she

lay in this state of perfect tranquillity, as it were in the suburbs of heaven." "Hers was the nearest approximation to complete happiness which I ever saw upon earth."

Father. In order that you may see that there is a reality in this, I will repeat to you the dying expressions of several eminent saints, who have lived since the reformation. *Andrew Rivet*, who was a professor of Theology at Leyden, in 1651, gave a most delightful testimony to what the soul is capable of enjoying of God, amid the terrors of dissolving nature. The morning but one before he died, when he saw the morning light, he said, "It is day-light. I shall shortly no more know the difference between day and night. I am come to the eve of that great and eternal day, and am going to that place, where the sun shall no more give light. God will be an everlasting light to me. Already, O Lord, thou sendest the rays of that light into my soul, and openest my eyes that I may see them." "The sense of divine favor increaseth in

me every moment. My pains are tolerable, but my joys inestimable. I am no more vexed with earthly cares. I remember, when any new book came out, how earnestly I have longed after it; but now all that is but dust. Thou art my all, O Lord, my good is to approach unto thee. O, what a library I have in God! in whom are hid all the treasures of wisdom and knowledge. I have learned more divinity in these ten days that thou hast come to visit me, than I did in fifty years before." Rev. Thomas Halyburton, of Scotland, a short time before his death, said, "The little acquaintance I have had with God these two days, has more than ten thousand times repaid the pains I have in all my life taken about religion." His last sickness was long; and after a severe conflict at first, he enjoyed constant peace and joy, in which he was remarkably supported to the end; for, after his speech had failed, when a person inquired after his state, he clapped his hands in token of his inward joy which he could

by no other means express. Mr. John Janeway, a young minister in this country, when he began to sink rapidly under his complaint, was so engaged in thinking of Christ and heaven, that he almost forgot his pains. "O that I could let you know what I feel!" he would say to those about him. "O that I could show you what I now see. O that I could express the thousandth part of the sweetness which I now find in Christ. You would then all think it worth while to make religion your chief business. O, my dear friends, you little think what Christ is worth upon a dying bed." "O the glory, the unspeakable glory which I behold—my heart is full—my heart is full. Christ smiles, and I am constrained to smile." "My heart is as full as it can hold in this lower state." "Oh, he is come, —he is come—how sweet, how glorious, is the blessed Jesus! He is altogether lovely. How shall I speak the thousandth part of his praise? O for words, to set forth a little part of his excellency! Come, look

on a dying man, and wonder." "Surely, this is akin to heaven, and if I were never to enjoy more than this, it is more than a sufficient recompense for all that men and devils could inflict. If this be dying, it is sweet. The bed is soft. Christ's arms, and smiles, and love, surely would turn hell into heaven. O, that you did but see and feel what I do. Behold a dying man, more cheerful than you ever saw a man in health, in the midst of his sweetest worldly enjoyments. O, sir, worldly pleasures are poor, sorry things, when compared with this glory in my soul." Dr. Payson, in his last sickness, suffered from bodily pain more than tongue can describe; yet, his soul was full and overflowing with the enjoyment of God. "My soul," said he, "instead of growing weaker and more languishing, as my body does, seems to be endued with an angel's energies, and to be ready to break from the body, and join those around the throne." Being asked, whether it was now incredible to him that

the martyrs should rejoice in the flames and on the rack, he said, "I have suffered twenty times as much as I could in being burnt at the stake, while my joy in God so abounded as to render my sufferings not only tolerable, but welcome." At another time, he said, "God is now literally my all. While he is present with me, no event can, in the least, diminish my happiness; and were the whole world at my feet, trying to minister to my comfort, they could not add one drop to my cup." I might add a multitude more, who have given their dying testimony to the fact that the *enjoyment of God increases*, as the soul is leaving this world, and drawing near its eternal abode with him; but, these are enough.

Matthew. But it strikes me that these were remarkable cases. The persons you have spoken of, were distinguished ministers. Is it to be expected, that all, who take God for their portion, will find such enjoyment in him, in this hour of trial, when flesh and heart fails?

Father. It is true, these were ministers eminent for their piety; but it is equally true, that the humble, devoted Christian, in private life, as often dies a happy death as the minister of the gospel. Even little children have, in many instances, triumphed over death, and been filled with joy in God, instead of fear and terror, when called to pass through the valley of the shadow of death.

Mary. I have read a very interesting account of the happy death of a young woman, which shows something of what is meant by *enjoying God.** Three days before she died, she was told that death must be very near. At first, she seemed a little

* The account was communicated to the New York Evangelist, by Mr. H. T. Cheever.

Miss Adaline Cross, of Hallowell, Me. who died in September, 1842, after a lingering illness of eleven years, during which time, she was a helpless sufferer. She had been a professor of religion for three years, and had borne her sufferings with exemplary patience and resignation; with evidence of constant growth and increase of piety.

disturbed; but soon the cloud passed away, and she said, "Mother, why should I fear to die? I think I have loved the Saviour. He *will* take me to himself. It was the enemy that made me for a moment doubt. I have no fear now." "The Sun of Righteousness shone clear upon her ever after. Her peace was like a river, full, flowing, unruffled." She was filled with holy rapture—with joy unspeakable and full of glory. "O! could you see what I see!" she would say—"'Tis unspeakable. O what beautiful brightness. 'Tis Jesus and the angels."

Father. Though it is sometimes the case, from the effects of disease, or from other causes, persons of undoubted piety do not find such consolation in the hour of death; yet, as a general thing, I think, those who have devoted their lives to the service of God, according to the true end of their being, will find him present with them, when they are called to part with all other

enjoyments. An aged minister, who was for many years a Pastor, gives it as his opinion that, generally speaking, the deaths of Christians will be peaceful and happy, in proportion to the devotedness of their lives.

Mother. If so much enjoyment as has been described is to be derived from supreme devotion to God, *in this life;* and if this enjoyment is often so full and overflowing at death that the soul can scarce contain it, what will it be when it is perfected in heaven? David says, "I shall be *satisfied*, when I awake with thy likeness." There the saints will be freed from sin, and entirely devoted and consecrated to the glory of God; and then their cup will run over with felicity—then, they will answer the *end* of their being.

Father. In this light, there is something exceedingly interesting in following out the idea with which we began this subject, by contemplating man as the germ of an

immortal being—the *twig*, from which starts a tree of immortal growth. And, we may suppose that the *enjoyment of God* will increase in degree, in proportion as we increase in the knowledge of his infinite perfections. We know what rapid progress the mind makes in knowledge, encumbered as it is with this frail body, and its faculties misdirected by means of sin. What, then, will it be, when, disencumbered of these weights, it is left free to soar amid the regions of spiritual existence, not only to contemplate the wonders of creation, but to behold the glories of the Divine nature without a cloud between? Or, when the body shall be raised up and glorified and fitted for the residence of an immortal spirit,—how rapid, then, will be the expansion of the intellect! How speedy and luxuriant the growth of the affections! Ever advancing, with increasing rapidity, towards the divine perfections; and yet, when this progress shall have continued for mil-

lions of ages, and the humblest saint that mourned and wept in obscurity on earth shall have attained the present stature of the tallest archangel, there will still be an infinite distance between us and God.

Matthew. That is truly a glorious prospect. There is, to my mind, something gloomy in the idea of coming to a point where there is no more to learn and no more to enjoy.

Father. But, this can never be, in that bright world of glory, in which God is the central object of attraction, of desire, and of enjoyment. If we attempt to fathom his nature our minds are lost in the trackless ocean of infinity. When we have beheld his works, and recounted the wonders of creation, we are compelled to exclaim, with one of old, "Lo, these are *parts* of his ways; but how *little* a portion is heard of him; but the thunder of his power, who can understand!" "Canst thou by searching find out God? Canst thou find out the Al-

mighty unto perfection? It is high as heaven—what canst thou do? It is deeper than hell—what canst thou know? The measure thereof is longer than the earth and broader than the sea." Do we look up to the sky, and behold the countless worlds; with the multitude of fixed stars, as so many suns with other worlds revolving round them? And, do we ask, "What is above?" God is above. Do we stretch our minds abroad in infinite space, and inquire, "What is beyond?" God is beyond. And God is the Being, whose nature and perfections are to be the objects of inquiry, the themes of contemplation, and the sources of enjoyment, for the endless expansion of the immortal spirit of the man, who makes it his "chief end to glorify God and enjoy him forever."

Mary. But where and what will they be, who have prevented the end of their being, and lived to themselves and to this world?

Father. This is a painful inquiry, my daughter. Instead of soaring aloft in endless progress towards infinite knowledge and purity, they will be found sinking in endless progress downwards, in that dark and unfathomable abyss, becoming more and more like those wretched spirits, which, since the first rebellion in heaven, have been confined in chains, under darkness, reserved for the judgment of the great day.

Mary. Oh, that is fearful indeed!

Father. It is so truly; and this endless being is to take its direction from the course which is pursued during this short life. According to the impulse here given to it, will be its course for ever and ever; and this will determine the question, whether this immortal spirit shall rise to an archangel's throne, or become a giant in the world of despair—whether it shall glorify and enjoy God forever, or blaspheme his name in endless and intolerable misery. Oh, what a fearful thing it is to live, when such

things are depending on the manner of this life! And how foolish to squander away any portion of our short probation, in seeking after self-gratification or the pleasures of this world!

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